

# CHAPTER I

## INTRODUCTION

### A. Background of Study

Literature work is the work that is made to express the author's feeling. To make it more interesting, it must use the language style. One of them is figurative language. Figurative language has been widely examined by linguist in the study of literature in recent years. It is because figurative language has the essence of style and beauty. Figurative language often provides a more effective means of saying what the writer means than direct statement. In the specific sense, figurative language may take the form of figures of speech. "Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisements, novels, poems, etc". (Koesnoesoebroto, 1980:4).

As far as linguistics is concerned with the study of human language, and as it is known for anyone who is specialized in the field. Linguistics divided into branches that consist of semantic, which is the study of meaning at the level of words and concepts, at the second stage comes semiotics which means the use of symbols, images to convey meaning and the third is pragmatics where meaning is understood through the context.

Based on the problem above, the writer analyzes this case pragmatically. The writer knows that, a lot of literature can the writer found especially Al-Quran. But, not all people who knows about it. Maybe, less the knowledge about it or some of them did not interested to the Al-Quran. Actually, Al-

Quran is a beautiful literature that the writer must be proud of. If we feel something differently through their feeling they can express their feeling by reading Holy Quran. The writer thinks that Al-Quran is something important for us to learn. From Al-Quran the writer found the romantic words, the imperative sentences, and etc. This is one of the advantages that we can get if we know the Holy Quran is, if we are interested in the Holy Quran and also we can get a lot of new knowledge from the Al-Quran.

In this case, the writer focuses on the dominant of figurative language entitled A Pragmatics Perspective of Figurative Language used in Al-Quran (Al-Baqarah). In this case, the writer can find new knowledge about figurative language from the Al-Quran. Maybe, the writer does not know before about what figurative language is. But, the writer tries to explain about the figurative language in Al-Quran. It hopes that, the others or the readers getting the new knowledge. Actually, the writer thinks that, this case is not easy. But, it is a challenge for the writer to solve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا  
 آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي  
 قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ  
 مُؤْمِنِينَ ﴿٩٣﴾

And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said: "We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the **calf** because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

From the bold words (QC. 2: 93) **calf** as a symbol. The calf is a symbol of idolatry, because they tend to make into a calf as a statue and then they worship. Calf is a symbol of idolatry means the calf is an animal that must be preserved in order to stay alive is not used as a statue to worship and we ask for something, as that we must worship is one that God. Nothing in this world that we must obeisance upon besides God. So, the bold words mean idolatry.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ

بِنُورِهِمْ وَتَرَوْهُم فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their **light** and left them in utter **darkness**. So they could not see.

The type of figurative language above (QC. 2:17) is simile. From the verse, the verse contain of figurative language, especially simile. It is found, there is a word that shows it. For example: it is found the word like similitude. It is one of the examples of simile. From the bold words above **light** and **darkness** (QC. 2: 17) are categorized simile. Here, fire is equated with light and darkness as equally able to provide light.

From the verse (QC. 2:17) here the fire has two meanings darkness and light. Darkness compared with the devout and light compared with the hypocrites. So, here such as **light** means devout, then **darkness** here means unbeliever. Devout always believe in the existence of God and his messenger. Always run the commands and stay away from all restrictions. While the hypocrites do not necessarily believe in the existence of Gods and his

messenger. Every word they say is not necessarily true. Unbeliever usually likes to lie and hypocritical when saying does not match reality.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ  
أَصْبَعَهُمْ فَيَسْأَلُونَهِم مِّنَ الصَّوْءِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ  
بِالْكَافِرِينَ ﴿١٩﴾

Or (another similitude) is that of **a rain-laden cloud from the sky**: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

The bold words above is simile that shows by this sentence Or (another **similitude**) is that of **a rain-laden cloud from the sky** (QC. 2: 19), it is found from the word like similitude. Here a rain laden equated with thunder and lightning.

Before the falling of the rain it is usually indicated by signs such as the presence of thunder and lightning. So, thunder and lightning are both signs will be a rain laden. The cause of the signs hypocrites abandoned their feelings and senses. Those benefits are not functioning ear. They do not hear the sermon, and the advice of others, even if they do not understand to hear, as if they were deaf not to hear the truth. So if they are dumb, they cannot say. So they seemed blind they cannot see guidance. So, the bold words mean indicator.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ  
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ  
 فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

[He] who made for you **the earth a bed [spread out] and the sky a ceiling and sent down from the sky**, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]. (QC. 2:22)

The bold words above **the earth a bed [spread out] and the sky a ceiling and sent down from the sky** (QC. 2: 22) is simile. The sky and ceiling are having the equation equally above and have a protective function. The earth equated with the bed that is as a place to live and place to make shelter from the heat and the rain.

God made the sky as a roof that houses the earth. Of lower clouds in the sky Gods blessed water, rain that tastes fresh. So with a splash of water to grow crops and grass, the earth becomes alive. The rain washes the air that has been polluted by hazardous dust muddying life. God has created man, gave him various gifts and fortune. So, the bold words mean place.

## B. Problem Statement

There are some problems which are going to analyzed in this study.

They are as follows:

1. What are the types of the figurative language used in Al-Quran?
2. What are the meanings of figurative language used in Al-Quran?

### **C. Objective of the Study**

Every study has certain purpose or objectives to be obtained and avoid deviation from what has been planned. The objectives of this study are:

1. To describe the type of the figurative language in Al-Quran.
2. To examine the meaning of figurative language used in Al-Quran.

### **D. Limitation of Study**

In order to have specific research, the researcher limits the study. The researcher only focuses on the study of figurative language used in Al-Quran (Al-Baqarah) this study is limited only to find out twelve kinds of figurative language they are simile, personification, metonymy, hyperbole, apostrophe, synecdoche, symbol, allegory, paradox, understatement, irony and also metaphor which are used in the A Pragmatics Perspective of Figurative Language used in Al-Quran. As a theory for analysis, the writer use pragmatics analysis by Perrine (1977:61).

### **E. Benefit of the Study**

The researcher hopes that this research will be beneficial to the following:

1. Theoretically
  - a. This research can enrich the study on pragmatic especially figurative language used in Al-Quran (Al-Baqarah).
  - b. For language teachers this research may give additional information to them, who teach the same subject with the writer research on pragmatics.

## 2. Practically

- a. The lecturers can get more knowledge in understanding pragmatic especially figurative language used in Al-Quran (Al-Baqarah).
- b. The future researchers can be used for the other researcher to get more details information as an additional reference in understanding figurative language.

## **F. Research Paper Organization**

This research paper organization is divided into five chapters.

In the chapter one introduction, consists of background of the study, previous study, problem statement, objective of the study, limitation of the study, benefit of the study and research paper organization.

In the chapter two underlying theory, consists of notion of pragmatic, principle of pragmatic, notion of figurative language, types of figurative language, and notion of Al-Quran.

In the chapter three research methods, consists of type of research, object of research, data and data source, method of collecting data and method of analysis data.

In the chapter four analysis and discussion, consists of research finding and discussion.

In the chapter five conclusion and suggestion, consists of conclusion and suggestion.